THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Remember, the test of faith is faithfulness. Have we in us the stuff that will not weary or falter, that will make us stand a sleepless sentinel at the post till relief comes!"—HUGH BLACK.

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"LEST WE FORGET."

My brethren and sisters, I believe it would be profitable to us if we would sit down once in a while and devote a little time to reflecting upon our condition prior to our hearing and accepting the glorious gospel of the Son of God which was restored to the world through the Prophet Joseph Smith. By so doing we would be reminded of the rocks from which we were hewn and the pits from which we were delivered. When we think of our condition now and compare it with our former condition—before we were brought to a knowledge of the truth—from the depths of our hearts there arises a prayer of thanksgiving and praise to our Father in heaven for what He has done for us. Once we were blind, just as blind spiritually as men are blind physically; but God has touched our eyes and scales of darkness have fallen from them, and now we walk and rejoice in the Divine light of the gospel of Christ. Once we were in ignorance concerning God and His great and mighty purposes, but He has turned our ignorance into knowledge, and now we know Him in whom we believe, and we behold with delight the wonderful work which He is performing among the nations preparatory to the coming of His beloved Son, the King of Glory.

If we were to ask ourselves the question, what did we know concerning our pre-existence before we came in contact with the Latter-day Saints, the answer would be, absolutely nothing. We

knew we were here, but of the pre-existence of our spirits with the Father before the world was made we had no knowledge whatever. We had the Bible, too, and in it this doctrine is clearly set forth. But it was a sealed book to us. We had read it times without number, but we understood it not. The ministers of the different churches to which we belonged had also read it many times, but they never explained it to us, for the reason that they did not understand it themselves. This was just as much a mystery to us as were the prophecies of Isaiah to the Ethiopian eunuch. But now it is as clear to our understanding as any principle of the gospel. While we rejoice in this knowledge which we have obtained concerning our "primeval childhood" let us remember that for all of it we are indebted to "Mormonism."

Another question, Prior to our meeting the Latter-day Saints, what did we know concerning the orgin of the immortal spirits that inhabit our mortal bodies? No more than we did about the pre-existence of our spirits. We had read in the scriptures that Christ is our "elder brother;" and the Lord's command to Mary, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." We were also familiar with the words of Paul, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?" While these scriptures are quite plain to us now, and we have a proper understanding of their meaning, we should not forget that there was a time, and that not so very long ago, when they were as mysterious and as undecipherable to us as was the handwriting on the wall to Belshazzar. And just as that king was indebted to the Prophet Daniel for the interpretation of the sacred writing, so are we indebted to the Prophet Joseph Smith for the interpretation of these Divine truths. It was he who gave us the key to these dark letterings. He revealed to us that we are in very deed the offspring of God; that as we have mortal parents on earth, so we have immortal Parents in heaven; that God is the Father of our spirits, that Christ was the first-born, and is therefore our elder Brother; that we are all children of the self-same God, all brothers and sisters, and should therefore love each other as such. This doctrine, as sublime as ever saluted the ears of mortals—the doctrine of the Fatherhood of God and the brotherhood of man—the world knew not till it was revealed anew by the martyr-prophet of this last dispensation. And what a revelation it is! Before it the wisdom of the wise perishes; the "evolution theory" is overthrown; it makes known to us that we are of royal lineage; that God is our Father, and that we are sons and daughters of the King of heaven and earth.

And if we were to propound to ourselves this question, What did we know concerning God before we became acquainted with the "Mormon" doctrine of Deity, we would have to confess that

we were very ignorant indeed. We had been taught, and entertained in our minds, the most erroneous ideas respecting our Heavenly Father—that He has "neither body, parts nor passions"; that He is not a personal Being, but "an immaterial spirit," filling the immensity of space. We had read in the Bible that in the beginning God created man, male and female, in His own likeness and image, and that Christ was "the express image of His Father's person"; but this was explained to us by our theological teachers to mean "a moral image." In the light of the great revelation which God has given of Himself in these last days, how plain are made the teachings of Holy Writ concerning Him, and how absurd appear the interpretations of uninspired men! In the year 1820 God drew aside the veil which had hidden Him for centuries from His children, and permitted an innocent youth to gaze enraptured upon His face and to hear the voice of His mouth. That day was the true knowledge of God restored to man, a knowledge which, according to the predictions of the prophets, shall ultimately fill the earth as the waters cover the deep, so that no man shall have to say to his neighbor, "Know the Lord, for all shall know Him from the least to the greatest." Did you and I, my brethren and sisters, ever dream that we would be so highly favored—that we would live in a day when the heavens would be opened and when God and Christ would reveal themselves to man? No, such a thought had never once entered our minds. We had been led to believe that God would not manifest Himself again to men on the earth; that the days of visions and revelations and the ministering of angels were past, and that the voice of prophecy was forever stilled. Now we know better. While millions of our fellow mortals are living in ignorance of God, thousands of them even doubting His existence, we are rejoicing in the knowledge which we have received concerning Him. All doubt concerning His existence has been removed from our minds. We know that He lives, for we have the testimony of one of our brethren who saw Him and talked with Him, and God has revealed unto us by His Spirit that that testimony is true. And we have the same testimony respecting Jesus Christ, His only begotten Son, our Savior and Redeemer, so that we can say of a truth, as did Job of old, "I know that my Redeemer liveth."

And as to the fall of our first parents, and the atonement made by Christ, how little we knew concerning these important matters when we first made the acquaintance of the elders of the Church! The fall we had been taught to regard as a terrible calamity instead of a blessing, as indeed it was to the human family. Through the revelations of the Lord in this dispensation we have learned that the fall was not an accident, that it did not happen by chance, but that it was one of the first steps in the carrying out of a great plan of redemption, salvation and exaltation which was prepared in the heavens before the foundations of the earth were

laid. "Adam fell that men might be, and men are that they might have joy." Through the fall of Adam we have our existence here on earth; through the atonement of Christ and by our strict obedience to His commandments we can prepare ourselves for an everlasting inheritance in the kingdom of our Father. "Mormonism" holds up Christ to us as our great exemplar. It teaches us that as it was necessary for Him to descend below all things in order that He might comprehend all things, so it is also necessary for us to pass through this probation in order that we may gain a similar experience.

Another thing—one of great importance—we should not lose sight of: we should not forget that we first learned from the Latter-day Saints how to obtain a remission of sins (by baptism), and the gift of the Holy Ghost (through prayer and the laying on of the hands of divinely-commissioned servants of God). Did we understand the importance, the essentiality of these sacred ordinances when we were connected with the churches of the world? No, we did not. We were taught that baptism is by no means necessary to salvation, that it is simply "an outward and visible sign of an inward and spiritual grace." And as to enjoying the gifts of the Spirit, which the early Christians enjoyed, we were taught that we should not expect them in this "enlightened age"; that they were given in order to establish Christianity, but had been done away and were no longer necessary. How absurd such teaching appears to us to-day. Having done the will of the Father, we know the importance and sacredness of these ordinances. Through baptism we have received the remission of our sins and by the laying on of the hands of the Lord's authorized servants we have been made partakers of the Holy Ghost. These blessings we could never have received outside of the Church of Jesus Christ of Latter-day Saints.

How good the Lord has been to us in bestowing upon us these and other unnumbered blessings! How grateful we should be to Him for taking us out of the man-made churches of the world and making us members of the Church of His beloved Son! How thankful we should be that we live in this the grandest of all dispensations, and that we have been counted worthy to be numbered among those who have been chosen of the Lord to establish Zion in the earth in the latter days!—W. A. M.

"By our fault finding we always hurt ourselves more than those about us. Men or women with a habitual scowl or cross words are more to be pitied than those about them. The ugliness recoils on their own heads, while it glances from all others against whom it may be directed. Pleasant people never miss the right road. Our troubles are mostly of our own making, and the more we brood over them the more formidable they grow to us."

BIBLE STORIES CONFIRMED.

In the *Millennial Star* of the 14th ult. we published an interesting account of the discovery, by a German expedition, of the wall of Jericho. We have since learned of other important discoveries that have been made, among them the citadel of the same historic city. The following appeared in a recent issue of the *Liverpool Weekly Mercury*:

"The most important discovery, after the excavation of the walls of Jericho, was the former citadel. It lay on the slope of the north-westerly hills of the seven on which Jericho was built, and was fortified by an external and internal wall, both of which were crowned by strong corner towers, and connected at irregular intervals by walls The entire northern part of the citadel has been laid bare. On the northern slope of the city without the walls numerous remains of Canaanite houses were discovered. Some of these leaned against the old city wall, and recalled, as one writer points out, the house of Rahab, in which Joshua's spies took refuge. The partition walls of clay were in many cases still standing, and even ovens and a drainage canal were still to be traced. In many cases the bodies of little children buried in jars were found beneath the clay floors of the houses. The excavators believe that this slope was inhabited from the end of 2000 B.C. up to the last few centuries before Christ. At five different spots flights of broad stone steps were discovered, but they are held to belong to a later time, when the city lay deserted, and the once inhabited higher parts were used for gardens and vineyards.

"Great hopes were set on the results of the investigation of the so-called Fountain Hill, on the sides of which is situated the 'Sultan spring,' Ain-es-Sultan, whose waters are thought to have attracted the first settlers. These hopes were disappointed, but a most interesting collection of Israelite houses (Circa B.C. 700) was partly brought to light. One of the excavated houses was particularly well preserved. It contained a courtyard open to the air, with a bench, a long room, and a kitchen opening on to the yard, in which the great water tun still stood in its accustomed place. But not only could this house obviously, as is pointed out, a relic of the re-colonising of the city under Ahab—be reconstructed according to plan, but numerous domestic utensils were unearthed, plates and dishes, pots and amphoræ, corn mills of red sandstone, lamps and torch-holders, and all kinds of iron implements. The forms of the vessels bear a clear relationship to the Græco-Phœnician pottery found in Cyprus, and have nothing to do with the fragments of ancient Canaanite ware found in the course of the excavations. The excavators' work has demonstrated the fact that in much later centuries the site of ancient Jericho was inhabited. A number of graves of the early Byzantine era, containing amphoræ and pots and a number of glass vessels in a complete state of preser-

vation, were also found; the glass vessels will throw valuable light on the history of the glass industry in the East.

"Unfortunately, practically no inscriptions have been met with. The excavations will be resumed in the course of the winter, and further results are looked for with great interest."

WORK AMONG THE LAMANITES.

It is very interesting to the saints to hear how the Lord is fulfilling the promises which He made concerning the Lamanites. He gave assurances to Nephi and others that He would preserve the records of the Nephites and that in the latter days He would bring them forth for the salvation of their benighted brethren. This He has done. These records, He said would be the means of bringing many of them to a knowledge of their forefathers, and of the Gospel of Christ which was preached among them, and would cause scales of darkness to fall from their eyes, after which they would become a white and a delightsome people. The following extract from a letter written to the *Deseret News* by an elder laboring in Nebraska, shows how the Lord is working for the fulfillment of the promises which He made concerning this branch of the House of Israel:

"During the past few months my companion and I have disposed of 144 Books of Mormon and more than double that number of small books, besides many tracts and pamphlets, among these Indians.

"Many of the Indians of the Omaha and Winnebago reservations read and speak good English, and their record is of much interest to them. At a series of four Mescal religous meetings held jointly by the Omahas and Winnebagoes, a few weeks ago, we were in attendance and talked to them at some length at each meeting.

"We were made very welcome by them and they showed us great respect. During the services they had the Bible lying before them with the Book of Mormon on top of it. They expressed their sincere appreciation of our visit and instructions to them, and when we bade them good-bye, Mr. Hensley, one of their leaders, burst into tears when shaking hands with us; and as he threw his arms around our necks, he kissed us and said: 'Excuse me, but I can't help it.' Our hearts were likewise melted toward him and his people, and we promised him that some of our elders would visit them again in the near future.

"These Indians are very eager for truth, and when they receive it they are very firm in keeping the commandments of God.

"Only five or six years ago these people were rough; a hatred existed between the Omahas and Winnebagoes. They indulged in drink, caroused, and committed many other evils; but since they have begun to learn of Christ it is changing them completely; and now practically the whole element of rough Indians of the two

reservations have accepted this Mescal sect. It is called Mescal because of the 'Mescal' button or root which they eat, and drink the boiled tea; and, according to Mr. Hensley's words to us, that the partaking of this medicine is the visible sign that they have accepted Christ and His principles, and are endeavoring to live them. There are nearly four hundred Indians of each tribe, who belong to this sect, and it certainly is reforming them.

"The more educated ones have assumed the role of teachers among them, and are instructing them from the Scriptures.

"Some are as fair as the whites, some are engaged in farming, and in other lines of business, and as years go by we see the continued fulfillment of the prophecies of ancient American Scriptures."

A MOTHER'S TESTIMONY.

My Dear Brothers and Sisters,

I am desirous of testifying to the goodness of the Lord to me and my daughter. A few years ago I resided in the town of Hull. I had heard of the Latter-day Saints, but the information I received was not of a favorable character. I was told that they taught a false religion, and that they were an ungodly sect. We moved from Hull and took up our abode in a small village. One day we were called upon by Elder James L. Shepard, who left a gospel tract, which I read carefully. It was very plain and simple and made the principles of the gospel quite clear to my understanding. The truths which it contained made a lasting impression upon my mind, and I was delighted when he called again and gave me some more literature, which I also read with much satisfaction. I purchased the Book of Mormon and found that it threw much light upon many principles which are rather obscure in the Bible. My daughter and I, becoming convinced of the truth of the gospel taught by the Church of Jesus Christ of Latter-day Saints, were baptized in Hull on the 20th of September, by Elder Shepard. We feel deeply indebted to Elder Shepard and also to Elder Parker for the time they spent in teaching us the gospel and for the patience they had with us. They were always pleased to hear and answer our questions. We thank our Heavenly Father for the light which He has given us, which has enabled us to see the straight and narrow path, and our prayer is that we may walk in it all the days of our life. We want to grow in grace and in the knowledge of the truth. The writings of President Penrose and others in the *Millennial Star* have been of great help to us. We pray for the elders, that success may attend their labors, and for the saints that they may hold fast to the faith.

Your sister in the gospel,

Jane Winship.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 4, 1909.

NON-MEMBERS AND THE SACRAMENT.

A VALUED friend who is not a member of the Church, feels aggrieved at the manner in which the sacrament of the Lord's supper is administered in the congregations of the saints. His complaint is presented in a rather petulant manner, and he endeavors to direct how the ceremony should be conducted so as to avoid the unpleasantness to him which he thinks is felt by others in a similar position, but as we regard him in the light of a sincere investigator and one who is willing to accept and defend that which he sees to be right, we make these remarks on the subject that he has introduced:

It is customary in the Church of Jesus Christ of Latter-day Saints to administer that sacrament on the Lord's day in the public assemblies of the people. But it is only intended for members of the Church, i.e., those, both male and female, who, if over eight years of age, have believed in Jesus Christ, repented of their sins, have been baptized by immersion in water for the remission of sins, and have had hands laid upon them for the reception of the Holy Ghost, these ordinances administered by men having Divine authority, that is, authority sent from heaven in these latter-days and conferred by prophecy and the imposition of hands. The emblems of the body and blood of Jesus Christ are consecrated in a manner designated by Divine revelation and are then passed to the communicants in their seats. There is no separation in the assembly of members from non-members, but it is not expected that persons who have not attended to the initiatory ordinances essential to membership shall take those emblems when passed. It is this that appears to offend our correspondent and some others who have attended our places of worship, according to his statement. He views this distinction as equivalent to "dividing the sheep from the goats," and as invidious if not insulting.

Now, there is not the slightest intention in this administration of the sacred ordinance to injure the feelings of anyone, nor do we think that there is real occasion for resentment. It is usually explained by the presiding elder, on such occasions, that the ordinance is necessarily for those only who have become members of the Church by obedience to the laws and ordinances thereof. But

even if this were omitted, the very nature of the consecration, and the words that are used therein, would indicate that those who had not taken upon them the name of Jesus Christ in the manner prescribed, and were not willing to make covenant that they would "always remember Him and keep the commandments which He has given them," should not attempt to partake of that which had been blessed in token of this complete obedience. The way into the fold is open to every one, but it is only those who have entered by the door who are entitled to be fed within its portals. This appears to us both rational and scriptural.

But our friend thinks that some other way of administering this sacrament could be adopted which would not give the offence of which he complains. He would have the communicants come forward to the table from their seats and partake of the emblems and then return to the places they had left. We do not see how this would help the case at all. The non-members would be still "left out in the cold," so to speak, and there would be just as much separation "of the sheep and the goats" as in the other case. Then there is this to be considered: The ceremony as directed by revelation requires, first the blessing of the bread and its distribution to the members, next the blessing of the wine, or water, which in this Church is its substitute, then its impartation. This would involve two separate marchings of the members and the creation of much confusion which is foreign to the spirit of the occasion, and as we have said, would show quite as much distinction between members and non-members as the present method may seem to give. Then, the way adopted in the Church is that which has been given by Divine direction, is an established plan, and is not to be changed by the opinions of individuals, whether members or non-members, as it is a matter that belongs to the whole Church of Jesus Christ of Latter-day Saints.

It is not well to be supersensitive. We should not give way to imaginary slights. When no harm is intended nor injury to anyone's feelings designed, and when no right is invaded, there should be no fancied grievance to ruffle the tenderest bosom. The ordinances of the gospel of Jesus Christ are for those who are willing to receive them in the manner and sequence commanded by the Lord. The elders of this Church are required by revelation not to administer the Sacrament of the Lord's Supper even to members of the Church who are known to be unworthy. It is therefore a "close communion."

Those who are not members of the Church are as free to attend the meetings of the saints when this sacrament is administered as on other occasions. They are permitted to attend baptismal services, confirmation meetings, sacramental ceremonies, and the social gatherings of Church members. We think they should not offer any objection of the kind that we have mentioned, nor feel that they are marked as "goats" when they do not receive the

emblems, any more than when they do not go down into the waters of baptism when present at its administration.

We advise our brethren, however, to explain, when strangers are present at sacrament meetings, in a kind and friendly spirit the reason why this ordinance is exclusive, and in giving the emblems not to make conspicuous the passing by of those not entitled to its reception. And we hope that our friends who have not yet yielded obedience to the preparatory ordinances of the gospel will not take to themselves an invidious distinction when it is not intended, and when there is not the slightest desire to injure their feelings or give them even the shadow of offense. In any event, the ceremonies of this Church are not of human origin or direction, and must therefore be carried out in the form and manner and spirit that the Lord has revealed.

C. W. P.

AN INFLUENTIAL ORGAN.

MOST of our readers are somewhat familiar with that excellent monthly magazine known as *The Improvement Era*, published in Salt Lake City, and which for a number of years has been the efficient organ of the Mutual Improvement Associations of the Church. The articles it has contained are always of a highly intellectual character and of great literary merit. In addition to those contributions by prominent writers, directions have been given to the Mutual Improvement Associations with reports of their progress and work. Recently, a special department has been added for the benefit of the Quorums of Seventy which has proved both interesting and profitable. We now learn from the *Deseret News* that the *Era* has become the organ of the various quorums of the Priesthood, and it is therefore advanced in the scope of its influence, and we recommend it to every one who is desirous of gaining information and instruction concerning the principles and discipline of the Church. Following is the editorial announcement of this matter that appeared in the *Deseret News* of January 16th:

"Now that the quorums of the Priesthood are engaged in the formal study of theology, and meet weekly with this commendable object in view, there arises a need for a means of communication between the general officers who have the study and the direction of the quorums in hand, and the members and teachers of the quorums. This need, it has been decided by the Presidency of the Church, the Committee on Course of Study, and the General Board Y. M. M. I. A., will be supplied by the *Improvement Era*, which from this date on becomes the organ of the Priesthood Quorums and the Y. M. M. I. A. A department in the magazine will be devoted to the interests of the quorums, in which methods of teaching, answers to questions, and other instructions and information will be given. Presidents of stakes, bishops, and quorum officers and members are invited to take notice of this arrangement. All correspondence for this department should be sent to the editor of the *Era*, Salt Lake City, Utah."

C. W. P.

THE editor of the *Millennial Star* has received a cablegram from the staff of the *Deseret News*, with whom he was so pleasantly associated for many years, extending "birthday congratulations" on arriving, to-day, at the good old age of seventy-seven years. He is grateful for this kind remembrance, for many other courtesies from relatives and friends and for the blessings of God so abundantly bestowed upon him.

Sunday School Outlines.—We have received from Salt Lake City the Outlines of lessons prepared by the Deseret Sunday School Union Board for use in Sunday Schools during the present year. The History of the Church, from the birth of the Prophet Joseph Smith down to the present time, will prove an interesting study to members of the higher department. We regret we have not yet the principal text book—"One Hundred years of Mormonism"—recommended by the General Board; but expect a supply shortly. "A Brief History of the Church," by Elder Edward H. Anderson, will be found very helpful. We suggest that Elders and saints who have the other books of reference mentioned, lend them to members to enable them to prepare their lessons. "Incidents in the Life of Christ" is the title of a series of interesting lessons for students in the First Intermediate Department, and an Outline of Bible Stories has been prepared for the Primary Classes. Price of "Outlines" 3d. each, post paid.

SWISS AND GERMAN MISSION REPORTS.

THE following are the statistical and labor reports of the Swiss and German mission for the year ending December 31st, 1909: Members—On record January 31st, 1908, 3,074; baptized, 667; received, 83; removed, 276; died, 44; excommunicated, 4; unknown, 19; total, 3,481. Children—On record January 1st, 1908, 1,169; received, 16; blessed, 217; removed, 62; died, 30; baptized, 40; unknown, 14; total, 1,256; total souls, 4,737. Labor report—Families visited tracting, 13,170; families revisited, not saints, 32,762; number of gospel conversations, 132,606; tracts distributed, 803,539; Church works distributed, 14,374; meetings held, 5,612.

STATISTICAL AND LABOR REPORT OF THE SWEDISH MISSION.

BELOW is the statistical and labor report of the Swedish Mission for the year ending December 31st, 1908. An interesting letter from President Peter Sundwall accompanies the report. He says the work of the Lord is moving along steadily among the Swedish

people. There is great need of more missionaries in that part of the vineyard, and the same can be said of all the other missions. "The harvest is great and the laborers are few." Many opportunities are given to the elders of holding meetings and of teaching the gospel to the people. Concerning the distribution of literature President Sundwall says: "The dissemination of the printed word, as shown by the report, may appear to have been carried on with less vigor than in other missions; but the work of many of our missionaries is carried on in the country, where they are able to reach only a few people in a day, while the same amount of time spent in tracting in a city would make a different showing. We have been able to dispose of some of the standard works, and are going to pay more attention to the sale of the Book of Mormon during the present year than we did last. The elders are enjoying the spirit of their calling and love and unity are found among them. The mission generally is in a satisfactory condition."

Conferences.	Branches.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptized.	Emigrated.	Excommunicated.	Died.	Gospel Conversations.	Tracts.	Books.	Meetings.	Families Visited in Tracting.	Families re-visited. not saints.
Stockholm...	7	20	136	850	142	1128	54	26	12	18	7206	76379	13913	969	50599	1595
Gothenburg.	4	11	49	183	30	262	11	4	3	5	5287	42085	5620	262	31599	1775
Scone	5	13	45	240	48	333	25	16	4	5	4341	53747	8165	336	29856	1976
Sundsvall ...	5	11	24	150	22	196	19	15		1	4628	30475	7779	295	25803	1292
Norrkoping.	4	11	38	215	32	285	12	9	2	9	5615	69932	9715	339	30874	318
Mis'on Office		3														
Totals.....	25	69	292	1638	274	2204	121	70	21	38	27077	272618	45192	2201	168731	6956

FROM THE MISSION FIELD.

Omission.—In our report of the baptism of eight persons at Bath, on the 23rd ult., we omitted the name of President Charles G. Jarman, who baptized two of the converts.

Baptisms.—On January 31st, 1909, a baptismal service was conducted at the Turkish Baths, High Street, Birmingham (Birmingham conference). After singing and prayer, short and appropriate addresses were delivered by Elders James W. Phillips, Thomas L. Peterson and President L. H. Durrant. Six converts from Birmingham and one from Walsall were baptized, President Durrant

officiating. Confirmations took place at the afternoon service. Another baptism is expected in this conference in the near future.

Releases and Departures.—The following missionaries have been honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—Richard S. Ballantyne, James Ritchie, Ninian D. Nelson, Le Roy L. Green, Arthur L. Howard. From Scandinavia—Hyrum Hansen, K. H. Fridal, Jr., James P. Rasmussen, Neils P. Anderson, Jr., James Jenson. From Switzerland and Germany—William Abplanalp, Thomas W. Newman, Andrew W. Hyer, Hyrum S. Dopp, Enoch Muhlestein, Sidney D. Alder. With the company were thirty-two emigrants in charge of Elder Sidney D. Alder, Elders K. H. Fridal, Jr., and James Ritchie being his assistants.

Sunday School Anniversary Service.—The Sunderland Sunday School (Newcastle conference) held anniversary services at 2 and 6:30 p.m. on Sunday last, January 31st, 1909, in the Park Hall. Members of the Kindergarten, First and Second Intermediate and Theological departments gave an exhibition of the work done in their respective classes. Superintendent Thomas H. Varty reported the school in a greatly improved condition, having an efficient staff of teachers; prospects were never brighter. Superintendent William Kirkup congratulated the school on its excellent showing, and gave some valuable instructions and good encouragement. Elder George L. Wintle spoke on the importance of Sunday School work. A number of friends and strangers were present and took great interest in the services.

Relief Society Organized at Pudsey.—On the 13th of last month a meeting was held in the Latter-day Saints' Assembly Room, 140 Lowtown, Pudsey, for the purpose of organizing a Relief Society. President Julius A. Rockwood and Sister Pearl Cutler of Bradford were present, and there were twenty-one female members of the Pudsey branch also in attendance. The object of this organization, and the duties of the officers and members were set forth by President Rockwood, who also suggested a number of profitable subjects for study in the meetings of the society. The following officers were presented, accepted unanimously, and set apart: Mary E. Mitchell, president; Ada W. Housecroft, first counselor; Louisa Senior, second counselor; Clara A. Galloway, secretary and treasurer. These all expressed their willingness to perform, to the best of their ability, the duties incumbent upon them, and to assist in spreading the gospel among friends and neighbors. Sister Pearl Cutler delivered an interesting address, in which she told of ways in which the society could raise funds; she also gave some excellent hints on teaching. Elder Joseph A. Kerr hoped the

society would be a valuable adjunct to the branch and that success would crown the labors of the sisters.

Successful Socials.—On Saturday evening, the 23rd inst., a complimentary social was held at the Latter-day Saints' meeting room, 36 Margaret Street, Northampton, in honor of Elder Joseph M. Ogden, who had been appointed to labor in another part of the Birmingham conference. The hall was well filled with saints and friends, and a program was rendered which delighted the entire assembly. Elder Ogden was presented with a beautiful, gold-headed walking stick in recognition of his faithful services and as an earnest of the high esteem in which he is held by the saints in Northampton. A kind reception was tendered his successor, Elder Albert Perrett.

A most delightful social was held at 46 Clifford Street, Chorley, on Saturday evening last, the 30th ult. The party was given by the elders and saints of the Chorley branch, for the purpose of showing their respect to President and Sister Crockett, for the good work they have done in the Liverpool conference. An interesting and enjoyable program, consisting of songs, readings, recitations, dialogues and graphaphone selections, was rendered. A recess was taken, during which dainty refreshments were served, after which a series of games were indulged in. All expressed themselves as highly pleased with the evening's entertainment. President and Sister Crockett were presented with a beautiful linen tablecloth as a token of the love and esteem which the elders and saints of the Chorley branch have for them.

Successful District Meetings.—The district meetings held at Bradford Sunday afternoon and evening last brought joy and satisfaction to all who attended them. President Charles W. Penrose, President Julius A. Rockwood and six traveling elders were present, and the meeting hall, which has a seating capacity of two hundred and fifty, was well filled. Acting on the advice given recently in the MILLENNIAL STAR, after the opening exercises in the afternoon, the Bradford branch was formally organized. Elder John F. Cutler was chosen president and Elder B. Spence Young clerk. After other business connected with the branch had been disposed of, Elder A. Kelsey Chatfield was called upon to address the congregation. He delivered a short, practical address on obedience and bore a strong testimony to the divinity of the work in which he is engaged. The remainder of the time was very profitably occupied by President Penrose. He explained in a very impressive manner the duties which the saints owe to God and to their fellow-men, and not only the Latter-day Saints, but all those who profess Christianity. The Spirit of the Lord rested upon both speakers and hearers, and all rejoiced in the good instructions given. President Julius A. Rockwood was the first speaker at the

evening service. His subject was the apostasy from the primitive Church, and he treated it in an able and interesting manner. He quoted copiously from the scriptures, showing that such an apostasy was predicted, and showed how the predictions of the prophets had been fulfilled. President Penrose followed. He took for a text the 12th verse of the 14th chapter of John's gospel: "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father." The speaker proved most conclusively that faith must be accompanied by works in order for men to gain eternal salvation. In order for us to go where Christ has gone we must follow in His footsteps, which means that we must keep the commandments of God as He kept them. President Penrose explained the atonement made by the Savior, then traced the works He performed after the crucifixion until he went to the Father, and showed how believers in Christ would do likewise. The strictest attention was given by the audience throughout the entire service, and at the close expressions of delight were heard throughout the congregation. We feel confident that the meetings will be productive of much good. At half-past ten o'clock on Monday morning a priesthood meeting was held. President Penrose was present. The brethren gave very encouraging reports. They do not remember a time when prospects were brighter in that section of the country than they are at present. The missionaries received much good counsel from President Penrose, who answered a great many questions pertaining to the gospel. The meeting lasted four hours, and expressions of regret were heard from the brethren when the hour of adjournment arrived.—B. SPENCE YOUNG.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON I.—THE FIRST VISION.

Textbook: One Hundred Years of Mormonism (Evans), pp. 1-36.

References: Pearl of Great Price (Writings of Joseph Smith II.); History of the Church, pp. 1-8; History of the Prophet Joseph—Lucy Smith, pp. 1-77; Life of Joseph Smith—Cannon, pp. 31-39; Historical Record—Jensen, pp. 353-57.

I. THE COUNTRY IN GENERAL (United States).
   1. Characteristics. (a) Form so far as inhabited. (b) Other features.
   2. Society, etc. (a) Largest cities. (b) Mode of travel. (c) Theatres, balls, etc.
   3. Public characters. (a) Political. (b) Literary.
   4. Era of Good Feeling.

II. WESTERN NEW YORK STATE.
   1. Social and political features.

2. Religious condition.
3. The revival of 1819. (a) Sects included. (b) Description of.

III. The Smiths and the Macks.

1. The Smith family at Manchester. (a) Number, etc.
2. Previous history. (a) Where they had lived. (b) General character. (c) Marriage of Joseph and Lucy. (d) Misfortunes. (e) Removal to Palmyra and Manchester.

IV. Early Years of the Prophet Joseph.

1. Birth. (a) Place. (b) Time. (c) Accident to Joseph.
2. The Smith family and the revival. (a) Joseph's mother and other members of the family. (b) Joseph's own concern.

V. A Glorious Revelation.

1. The words of the Apostle James. (a) Occasion of Joseph's reading them. (b) Their effect on him.
2. The Father and the Son appear. (a) Joseph goes to the grove. (b) His object in going there. (c) His questions. (d) Greatness of the Vision.

VI. After the Vision.

1. Joseph makes known the revelation. (a) To a minister. (b) To others.
2. Effect of publicity—reflections of Joseph.

VII. Significance of This Revelation.

1. To Joseph. (a) What he learned concerning the churches. (b) The value of prayer and faith in the Bible. (c) Joseph's boldness in proclaiming the truth.
2. To the World. (a) Concerning the Churches. (b) Concerning God and revelation. (c) Concerning fundamentals in religion.

DIED.

Russell.—At Farr House, Bettws, N. Abergavenny, January 7th, 1909, Elizabeth Russell, the beloved wife of John Russell, aged 79 years. Utah papers please copy.

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